



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

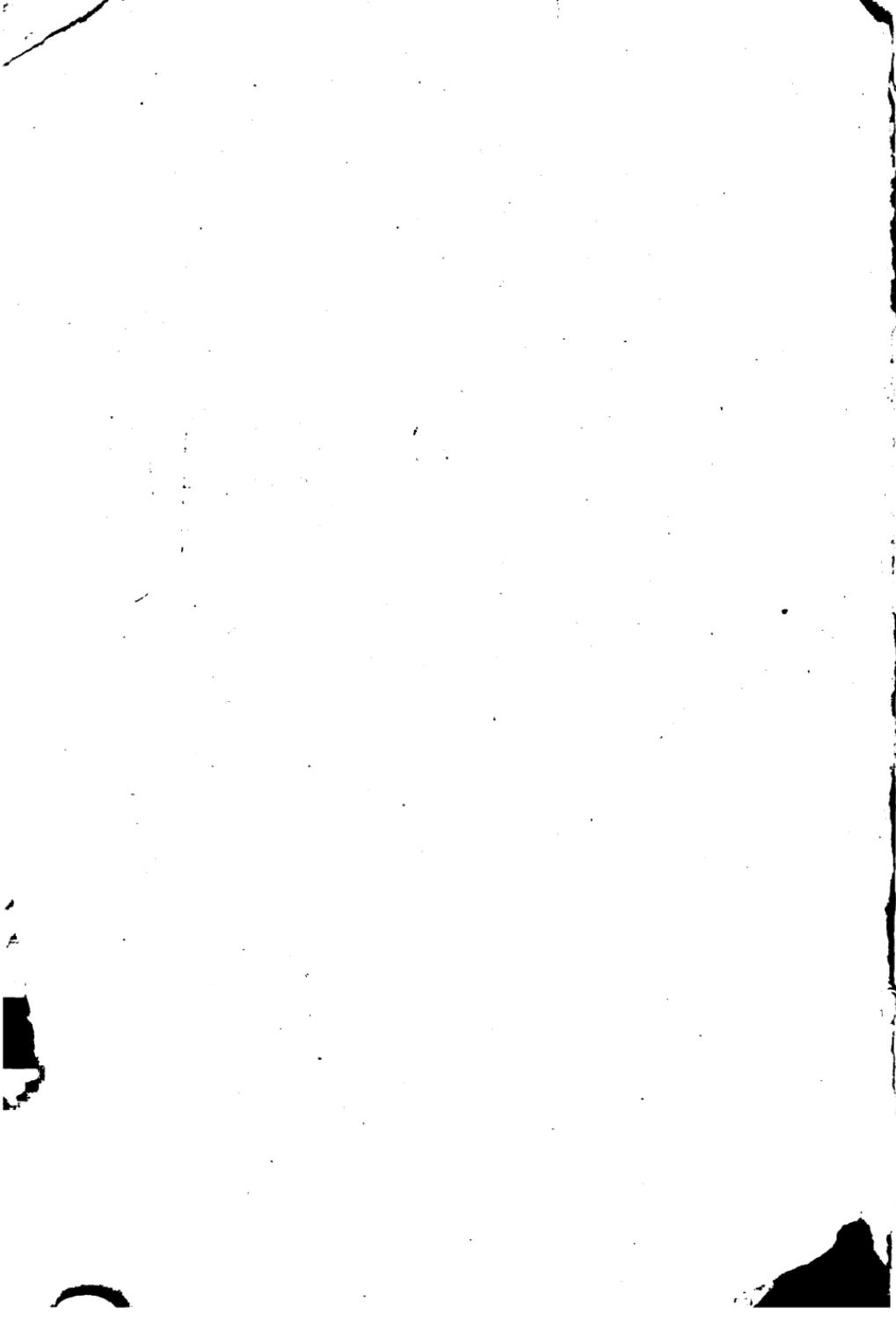
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

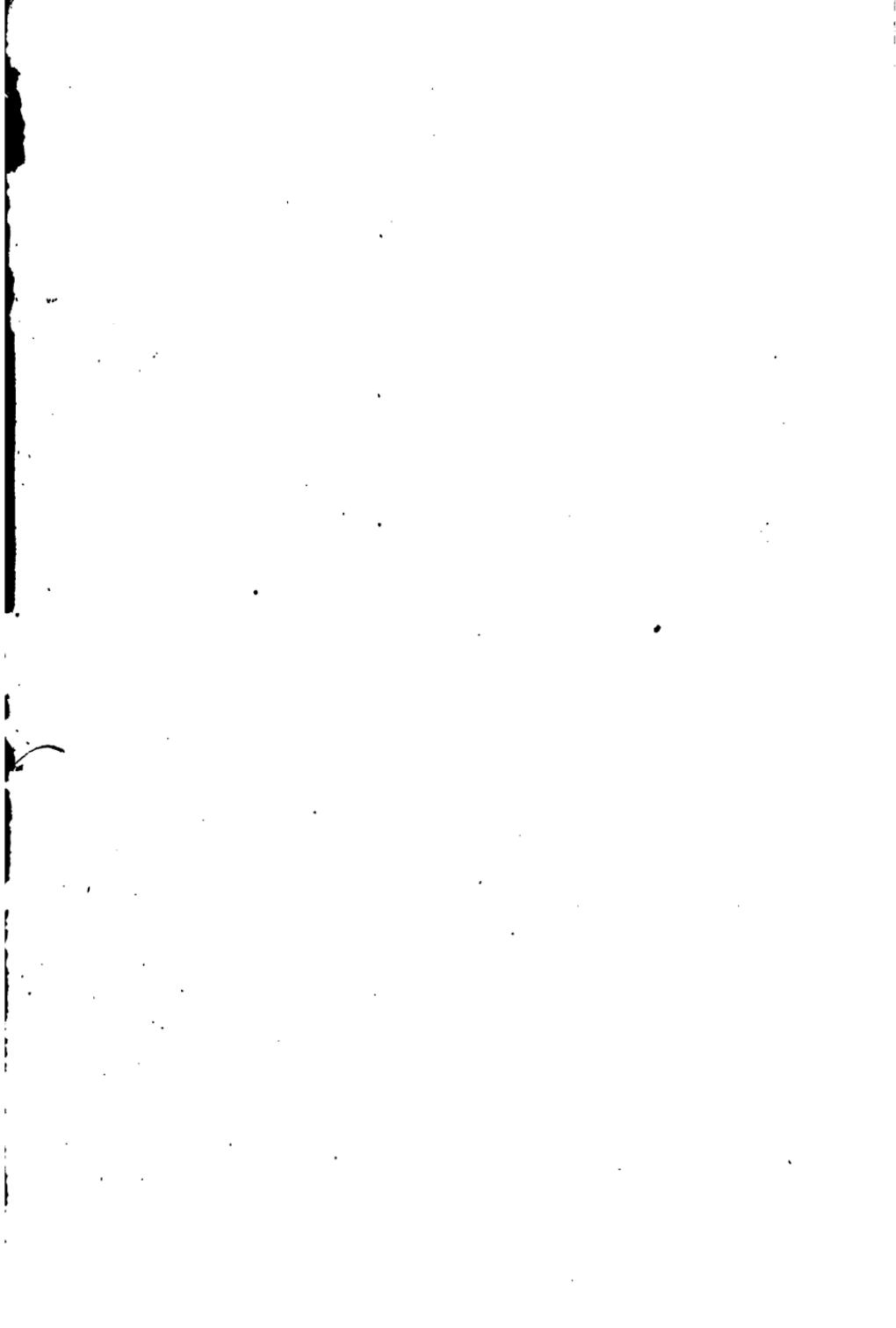
We also ask that you:

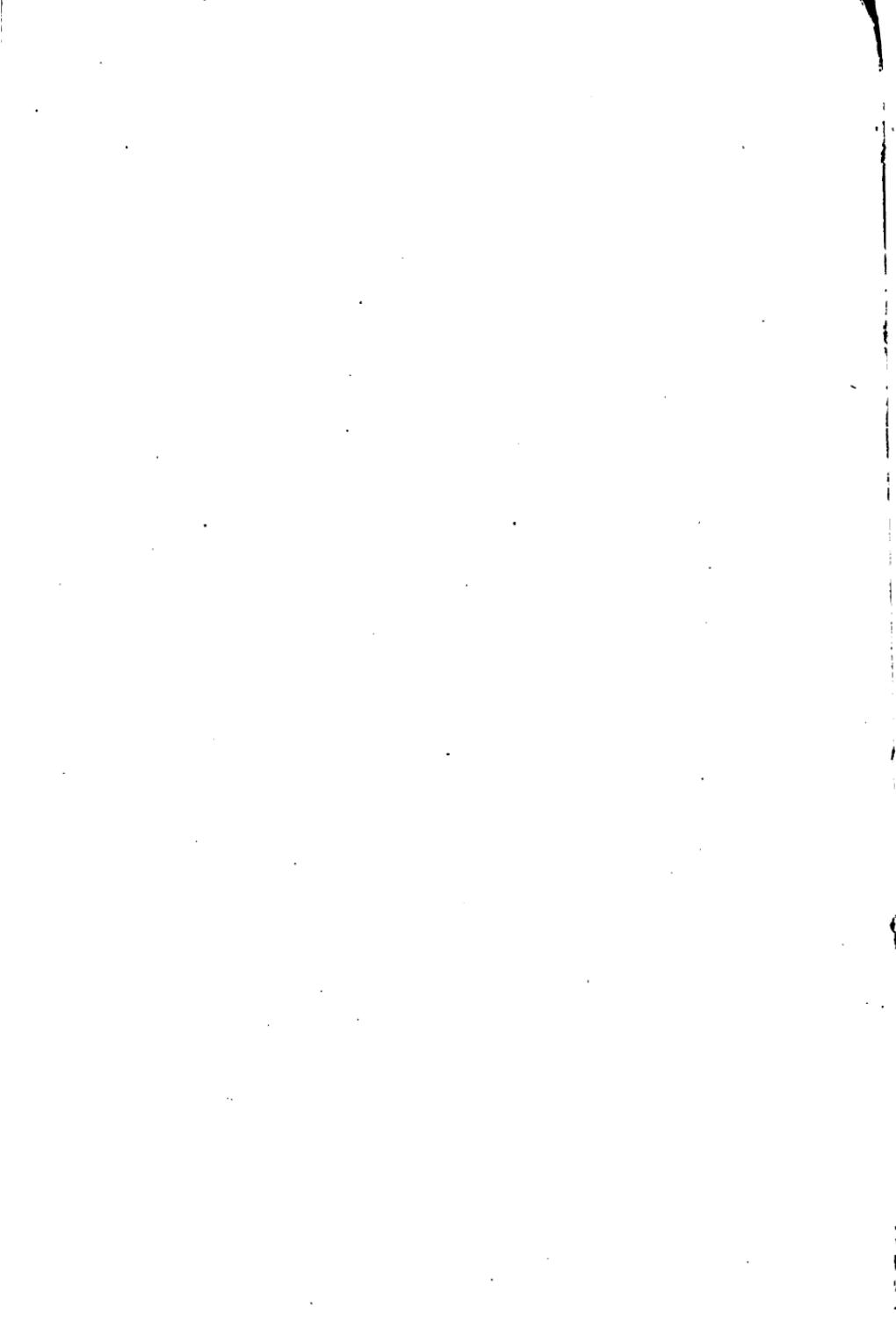
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

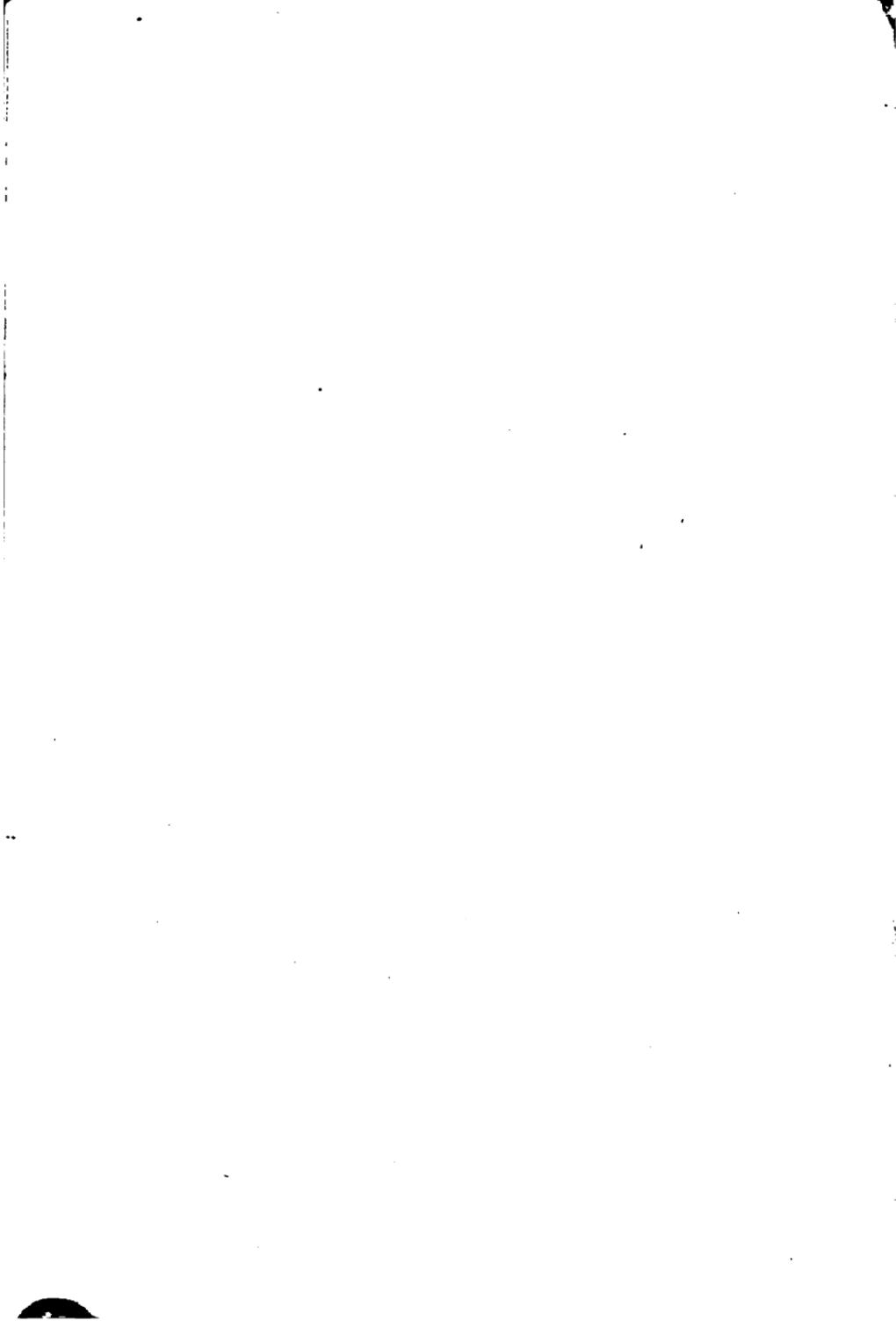
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







CATALOGUE
OF THE
EPISCOPAL THEOLOGICAL SCHOOL







E

CATALOGUE
OF THE
EPISCOPAL THEOLOGICAL SCHOOL
IN
CAMBRIDGE MASSACHUSETTS

1891 * 1892

CAMBRIDGE
PRINTED FOR THE SCHOOL
M DCCCXCI



LAWRENCE HALL

THE THREE STORIES



Length of the Hall, 168 ft. 8 in. Width, 42 ft. 6 in.

The right hand of the plan is towards the North.

Sitting-rooms, 15 ft. x 14 ft. Bed-rooms, 15 ft. x 7 ft.



THIS Institution was incorporated in 1867. Cambridge was selected for its site, in order to take advantage of the peculiar opportunities of this place for that grade of theological education which the School was intended to impart.

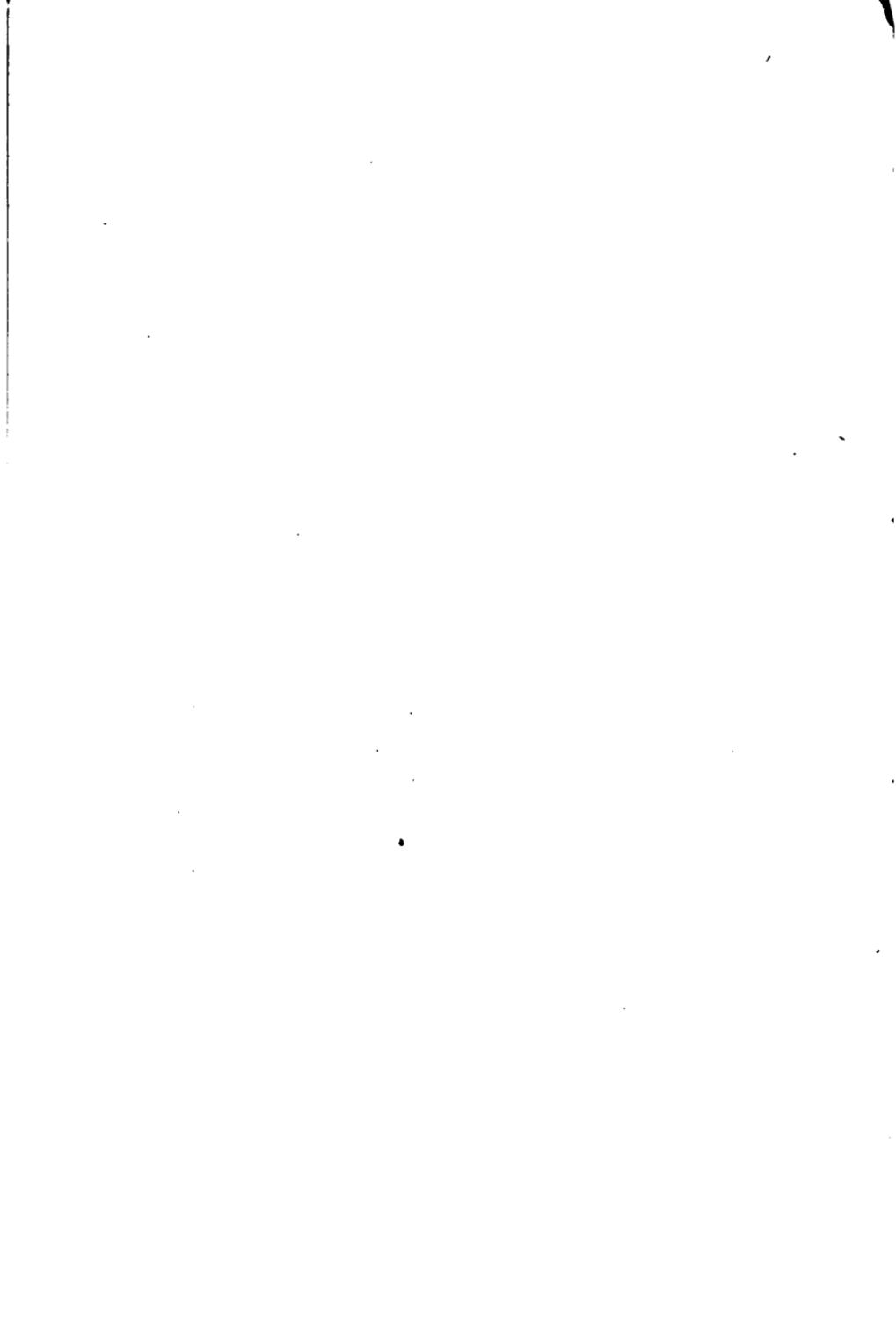
The buildings of stone form a group of unusual beauty, and of uniform architectural style. They are as follows:

1. ST. JOHN'S MEMORIAL CHAPEL, erected in 1869, by the late ROBERT MEANS MASON, accommodates about five hundred persons. In it there are held daily Morning and Evening Prayer and the usual services on Sunday, under the direction of the Dean. The students of the School are expected to make this their regular place of worship, and, after them, in accordance with the intention of the donor, provision is made for the accommodation of members of Harvard University. The seats that remain are open to the public.

2. LAWRENCE HALL, completed in 1880, is the gift of the late AMOS ADAMS LAWRENCE, and is the dwelling-house of the School. It can accommodate thirty-seven students, each one having a bedroom and sitting-room, and is convenient and tasteful in all its appointments. There is, also, a large parlor, where are kept on file newspapers and periodicals.

3. REED HALL, containing the library and the lecture-rooms was built in 1875, and is the gift of the munificent founder of the School, the late BENJAMIN TYLER REED.

4. BURNHAM HALL is the refectory of the School, and was built in 1879 by the late JOHN APPLETON BURNHAM. It contains a lofty dining-hall, forty-five feet by thirty, and also a kitchen, laundry, matron's and servants' apartments.



CALENDAR

TERM OPENS	SEPTEMBER 30
CHRISTMAS RECESS BEGINS	DECEMBER 24
CLASSES RESUMED	JANUARY 3
EASTER RECESS BEGINS	APRIL 14
CLASSES RESUMED	APRIL 26
EXAMINATIONS OF THE SENIOR CLASS . . .	MAY 25—JUNE 7
EXAMINATIONS OF THE OTHER CLASSES . . .	MAY 30—JUNE 11
COMMENCEMENT	JUNE 15

The Commencement Exercises of 1892 will be held in St. John's Memorial Chapel, on Wednesday, June 15th, at 10.30 A.M. The Rt. Rev. PHILLIPS BROOKS, D.D., Bishop of the Diocese, will preside and deliver the diplomas and ordain candidates for the Diaconate. The Sermon will be preached by the REV. G. WILLIAMSON SMITH, D.D., President of Trinity College.

The Academic Year 1892—93 will begin on Wednesday, September 28. The opening celebration of the Holy Communion will take place the next day at 8.30 A.M.

BOARD OF TRUSTEES

ROBERT C. WINTHROP, LL.D., PRESIDENT
BROOKLINE, MASS.

EDMUND H. BENNETT, LL.D.

ROBERT TREAT PAINE, M.A.

HARCOURT AMORY, B.A., SECRETARY
40 WATER ST., BOSTON
ALEXANDER H. RICE, LL.D.

CLEMENT K. FAY, B.A.

RICHARD H. DANA, B.A., LL.B., TREASURER
53 STATE ST., BOSTON

BOARD OF VISITORS

THE BISHOP OF MASSACHUSETTS
EX-OFFICIO, PRESIDENT
THE REV. THOMAS F. FALES

THE REV. ALEXANDER H. VINTON, D.D.

THE REV. ENDICOTT PEABODY, LL.B., B.D.

GEORGE C. SHATTUCK, M.D.

DANIEL B. HAGAR, M.A., PH.D.

J. GARDNER WHITE, M.A.

FACULTY

DEAN

REV. WILLIAM LAWRENCE, S.T.D.

PROFESSORS

In the order of appointment

REV. P. H. STEENSTRA, D.D.

Professor of the Literature and Interpretation of the Old Testament

REV. ALEXANDER V. G. ALLEN, D.D.

Professor of Ecclesiastical History

REV. WILLIAM LAWRENCE, S.T.D.

Professor of Homiletics and Pastoral Care

REV. HENRY SYLVESTER NASH, B.D.

Professor of the Literature and Interpretation of the New Testament

REV. MAXIMILIAN LINDSAY KELLNER, B.D.

Assistant Professor of Old Testament Languages

REV. HENRY SYLVESTER NASH, B.D.

REV. EDWARD STAPLES DROWN, B.D.

Instructors in Systematic Divinity

J. J. HAYES

Instructor in Elocution

SPECIAL LECTURERS FOR 1891-92

RT. REV. WILLIAM ALEXANDER, D.D.

Lord Bishop of Derry and Raphoe

REV. STEWART MEANS, B.D.

REV. CHARLES JAMES WOOD, B.D.

STUDENTS

SENIOR CLASS

BROOKS, FREDERICK MANNING, B.A., <i>Harvard</i> , 1889	Boston
CARDEN, JOSEPH	Cambridge
CHASE, ARTHUR, B.A., <i>Trinity</i> , 1889	Claremont, N.H.
DANIELS, GEORGE FREDERICK	Waltham
DENFELD, CHARLES ARTHUR, B.A., <i>Brown</i> , 1889 <small>(Diocese of Rhode Island)</small>	Westborough
GILBERT, WILLIAM MORRIS, B.A., <i>Union</i> , 1883	Willard, N.Y.
KLARÉN, JOHAN HUGO, B.A., <i>Wenersborg, Sweden</i> , 1887	Providence, R.I.
MILLARD, ABEL Jr. B.A., <i>Trinity</i> , 1889	Brockton
MITCHELL, WILLIAM, B.A., <i>Harvard</i> , 1888	Kendallville, Ind.
NIVER, EDWIN BARNES	Cazenovia, N.Y. <small>(Diocese of New York)</small>
PALMER, FRANCIS LESEURE, B.A., <i>Amherst</i> , 1885	Chicopee
PAPINEAU, ARTHUR BRADFORD	Waltham
REMINGTON, CHARLES HAZZARD, B.A., <i>Trinity</i> , 1889	Janesville, Minn.
SANFORD, LOUIS CHILDS, B.A., <i>Brown</i> , 1888	Bristol, R.I.
SULLIVAN, EDWARD TAYLOR, B.A., <i>Trinity</i> , 1889 <small>(Diocese of New York)</small>	Detroit, Mich.
WILLIAMS, FRANCIS GOODWIN, B.A., <i>Trinity</i> , 1889 <small>(Diocese of Delaware)</small>	Norwalk, Conn.

MIDDLE CLASS

APPLETON, FRANK	B.A., Brown,	1890	Providence, R.I.
ATKINSON, EDWARD	LINCOLN, B.A., Harvard,	1890	Reading
BELL, ROBERT			Marblehead
CARROLL, EDWARD	TOURTELLOT, B.A., Union,	1889	Johnstown, N.Y.
			(Diocese of Albany)
EDWARDS, FREDERICK	Ph.B., Dickinson,	1888, M.A., 1891	Cambridge
FOXCROFT, FRANCIS AUGUSTUS	B.A., Harvard,	1890	Cambridge
HALE, WILLIAM BAYARD	B.A., Baker,	1891	Richmond, Ind.
HUMPHREYS, OTHO FAIRFIELD			Springfield
MARQUIS, SAMUEL SIMPSON	B.A., Alleghany,	1890	Meadville, Pa.
PRESSEY, WILLIAM	B.A., Trinity,	1890	Cleveland, O.
			(Diocese of Michigan)
RICHARDS, GEORGE SHERMAN			Louisville, Ky.
WHITE, GREENOUGH	B.A., Harvard,	1884, M.A. 1885	Cambridge

JUNIOR CLASS

BUMPUS, ARTHUR LEWIS, B.A., <i>Harvard</i> , 1891	Quincy
GRISWOLD, CLIFFORD STANDISH, B.A., <i>Trinity</i> , 1890	Cambridge
HOOPES, WILFORD LAWRENCE, B.S., <i>Univ. of Penn.</i> , 1884 B.A., <i>Harvard</i> , 1891	Philadelphia, Pa.
JOHNSON, JONATHAN EDWARD, B.A., <i>Harvard</i> , 1891	Nahant
LYNCH, ROBERT LE BLANC, B.A., <i>Trinity</i> , 1890	Boston
MOTT, MARSHALL EVERETT, B.A., <i>Univ. of New Brunswick</i> , 1889	
	Waterboro, N.B.
RAYMOND, WILLIAM SAMUEL WINSLOW, B.A., <i>Univ. of New Brunswick</i> , 1886	Springfield, N.B.
ROBINSON, JOHN GEORGE, B.A., <i>Hobart</i> , 1891	Alexandria, Minn. (Diocese of Massachusetts)
ROGERS, LUCIAN WATERMAN, B.A., <i>Trinity</i> , 1891	Providence, R.I.
SAMPSON, WALTER COOLEY, B.A., <i>Rutgers</i> , 1891	Springfield
SARGENT, GEORGE WINTHROP, B.A., <i>Trinity</i> , 1890	Boston
SLATTERY, CHARLES LEWIS, B.A., <i>Harvard</i> , 1891	Cambridge
THURSTON, THEODORE PAYNE, B.A., <i>Trinity</i> , 1891	Minneapolis, Minn. (Diocese of Massachusetts)
WALKER, ROBERT, B.A., <i>Trinity</i> , 1891	Waltham
WASHBURN, HENRY BRADFORD, B.A., <i>Harvard</i> , 1891	Worcester
WOODWORTH, ARTHUR VERNON, B.A., <i>Harvard</i> , 1891	Boston

SPECIAL STUDENT

DEWART, WILLIAM HERBERT, B.A., *Kenyon*, 1887

St. Paul, Minn.

SYNOPSIS
OF
THE COURSE OF STUDY
JUNIOR CLASS

I. BIBLICAL STUDY

OLD TESTAMENT

OLD TESTAMENT, LANGUAGE AND HISTORY: Study of the Hebrew language begun; Pentateuch, Historical Books, Sight-reading: five hours a week until Christmas; after Christmas any student may take either Hebrew five hours a week, or Hebrew three hours and an amount of work equivalent to the remaining two hours in the New Testament, under the direction of the Professor in that department. Text-books: Harper's Method and Manual, and Elements of Hebrew; Hahn's or Theile's Hebrew Bible; Gesenius' or Mitchell's Davies' Hebrew Lexicon.

Lectures on the History of Israel; two hours a week until Christmas, one hour after Christmas.

LITERATURE AND INTERPRETATION OF THE OLD TESTAMENT: Principles of Textual Criticism, with reference to both the New and Old Testament. Once a week until Christmas.

Hermeneutics, and Introduction to the Poetical Books of the Old Testament. Two hours a week after Christmas.

NEW TESTAMENT

First Session: Reading of the New Testament books, outside the Gospels, in their chronological order and in connection with the history of the Apostolic Church. Exegesis of notable passages. The development of Christology. Our Lord in the minds of His chosen. Lectures on Introduction to the Synoptics.

Second Session: Life of Christ. Study of New Testament Times. The Synoptic Gospels. Our Lord in His thought concerning Himself and His Kingdom.

Third Session: Exegesis of the Epistle to the Romans. Pauline doctrine of Justification by Faith as the foundation of genuine Ethics. Five hours a week.

The books most in use are, — Dictionary, Thayer's, — Grammar, Green's Handbook, and Winer's; Weiss and Salmon on Introduction; Weiss's Biblical Theology of the New Testament; Edersheim and Keim on the Life of Christ: Commentaries, — Meyer, Godet, and Alford, on Romans.

II. SYSTEMATIC DIVINITY

Prolegomena of Theology. The Problem of Knowledge; Materialism; Utilitarianism; The Freedom of the Will; The Problem of Evil; Arguments for the Existence of God. Lectures and essays. Once a week.

Books of reference; Caird's Philosophy of Religion; Harris' Philosophical Basis of Theism; Martineau's Study of Religion; Bowne's Metaphysics, and Psychology; Pfleiderer's Philosophy of Religion; Lotze's Microcosmus, and Philosophy of Religion; Butler's Analogy; Green's Prolegomena to Ethics.

III. HOMILETICS AND PASTORAL CARE

Lectures on the personal life of the student and the clergyman. Once a week until Christmas.

MIDDLE CLASS

I. BIBLICAL STUDY

OLD TESTAMENT

OLD TESTAMENT LANGUAGES AND ASSYRIAN. (Elective courses:) 1. Hebrew: Isaiah, Nahum, and Jonah, with lectures on the bearing of the Assyrio-Babylonian records on the Old Testament. 2. Jewish Aramaic: Daniel and Ezra, and selections from the Targums. Brown's Aramaic Method, and Grammar. 3. Assyrian: Lyon's Assyrian Manual, Delitzsch's Assyrian Grammar, Delitzsch's Assyrische Lesestücke. Two hours a week before Christmas, and one hour after Christmas.

Instead of electing one of the above courses, a student may, with the permission of the Professor concerned, take an equivalent amount of special work in some other department of study.

LITERATURE AND INTERPRETATION OF THE OLD TESTAMENT. Lectures on 1. Pentateuchal Criticism. 2. Introduction to the historical books of the Old Testament. 3. Some Minor Prophets, or portions of Isaiah. Two hours a week.

NEW TESTAMENT

First and Second Sessions: Exegesis of the Gospel according to St. John. The Apostolic thought about our Lord and our Lord's thought about Himself in unison. Lectures on Introduction to St. John's Gospel. Commentaries,—Meyer, Godet, and Westcott on St. John.

Third Session: Lectures on Biblical Theology of the New Testament. The object is to gather up and focus the work of the course. Two hours a week until Christmas; three hours after Christmas.

II. ECCLESIASTICAL HISTORY

The general works of reference during the year are Neander's, Gieseler's, and Schaff's Church Histories, Milman's Latin

Christianity, Hagenbach's and Harnack's Doctrine Histories, and, as a handbook, Kurtz's Church History.

History of the Church and its doctrines in the ante-Nicene age. Special works of reference are Baur's First Three Centuries, Fisher's Beginnings of Christianity, Matheson's Growth of the Spirit of Christianity, Uhrlhorn's Conflict of Christianity with Paganism, with readings in the Church Fathers; Seminars and theses.

The Church in the post-Nicene age to the time of Gregory the Great,—the General Councils, the writings of St. Augustine, the rise of Mohammedanism. Among the numerous works of reference, Dorner's History of the Doctrine of the Person of Christ. General view of cultus and discipline in the post-Nicene age.

The rise of the Papacy. Greenwood's Cathedra Petri. Continuation of the History of the Eastern Church to the fall of Constantinople, including the Iconoclastic Controversy and the Schism between the Eastern and Western Churches. History of the Middle Ages to the time of Boniface VIII.

In addition to the general works on Church History, Guizot's History of Civilization, Hodgkin's Invaders of Italy, Bryce's Holy Roman Empire, Reichen's See of Rome in the Middle Ages, Lea's Studies in Church History, Church's Beginnings of the Middle Ages. Four hours a week.

III. SYSTEMATIC DIVINITY

The text-book used in the middle and senior years is Dorner's System of Christian Doctrine. The work in the middle year is mainly on Apologetics, Pisteology, the Trinitarian Concept of God, and the Incarnation.

Among books of reference are,—Dorner's History of the Doctrine of the Person of Christ; Martensen's Christian Dogmatics; Matheson's Aids to the Study of German Theology; Mulford's Republic of God; Wilberforce on the Incarnation; Pearson on the Creed; Browne on the Articles. Two hours a week.

IV. HOMILETICS AND PASTORAL CARE

Study of the forms of sermons, analyses, sermon writing and criticism. Original papers on sermons and biography. Once a week.

SENIOR CLASS

I. BIBLICAL STUDY

OLD TESTAMENT LANGUAGES AND ASSYRIAN. Special opportunities will be given advanced students for work in these subjects under the direction of the Professor.

OLD TESTAMENT LITERATURE AND INTERPRETATION. Lectures on Prophetism and Prophecy among the Hebrews. Two hours a week until Christmas.

Lectures on The History of the Religion of Israel. One hour a week after Christmas.

An additional course in Old Testament exegesis on the Psalms or the book of Job is offered to any five or more students of either or both the senior and middle classes who may apply for it.

The Professor of Old Testament Literature and Interpretation holds a monthly Seminariu, designed for seniors, for the informal discussion of practical questions growing out of Old Testament studies.

II. ECCLESIASTICAL HISTORY

The Age of the Reformation, during the 14th and 15th centuries, including the decline of the theory of the Holy Roman Empire, the Reformatory Councils, the rise of Humanism. Creighton's History of the Popes in the 14th and 15th centuries, Burckhardt's and Symond's Histories of the Renaissance.

The Reformation of the Church in Germany. Histories of Fisher, Ranke, Haussler, Hagenbach, and Seebohm. Lives of Luther by Köstlin, Kuhn, and Michelet.

The Catholic Reaction; Ranke's History of the Popes, Phillipson's Counter-Reformation.

History of the Church of England; Perry's, Hardwick's, Carwithen's, or Short's, with History of the Prayer Book, including its origin; Procter's History of the Book of Common Prayer. Modern Church History in the 18th and 19th Centuries. The American Episcopal Church. Introduction to the Study of Ethnic Religions. Maurice's Religions of the World. Two hours a week.

III. SYSTEMATIC DIVINITY

Dorner's System of Christian Doctrine continued: The Atonement, and the Church and Sacraments. Books of Reference: on the Atonement, Magee, Oxenham, Campbell, Maurice on Sacrifice, Ritschl's Rechtfertigungslehre, Baur's Versöhnungslehre; on Ecclesiology, Hooker's Ecclesiastical Polity, Cotterill's Genesis of the Church, Litton's Kingdom of Christ, Maurice's Kingdom of Christ, Gore's Christian Ministry.

Christian Ethics; Martensen, Dorner, Harless. Three hours a week.

IV. HOMILETICS AND PASTORAL CARE

Lectures in Homiletics, sermon writing and preaching. Criticism of sermons by the Professor and the class. Lectures on the pastoral work in its various relations. Lectures upon the use and interpretation of the Prayer Book. Books are prescribed for reading, and original essays are required bearing on the study. Four hours a week.

TABLE OF LECTURES - BEFORE CHRISTMAS

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
JUNIOR CLASS.	9 Theology. 10 New Testament. 11 Homiletics. 12 Hebrew.	9 New Testament. 10 Old Testament. 11 Elocution. 12 Hebrew.	9 Hebrew. 10 New Testament. 11 Elocution. 12 O. T. History.	9 Hebrew. 10 New Testament. 11 Elocution. 12 O. T. History.	9 Hebrew. 10 New Testament. 11 Elocution. 12 O. T. History.
	3 Hebrew. 4 New Testament.	3	3	3	3
		4	4	4	4
MIDDLE CLASS.	9 Hebrew. 10 Old Testament. 11 History. 12 Theology.	9 Hebrew. 10 New Testament. 11 History. 12 Theology.	9 New Testament. 10 Homiletics. 11 History. 12 Theology.	9 History. 10 Elocution. 11 Homiletics. 12 Theology.	9 History. 10 Elocution. 11 Homiletics. 12 Theology.
	3 Theology. 4 Old Testament.	3	3	3	3
		4	4	4	4
SENIOR CLASS.	9 Theology. 10 Elocution. 11 History. 12 Homiletics.	9 Elocution. 10 History. 11 Homiletics. 12 Theology.	9 Homiletics. 10 Old Testament. 11 History. 12 Theology.	9 Homiletics. 10 Old Testament. 11 History. 12 Theology.	9 Homiletics. 10 Old Testament. 11 History. 12 Theology.
	3 Theology. 4	3	3	3	3
		4	4	4	4

TABLE OF LECTURES - AFTER CHRISTMAS

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.
JUNIOR CLASS.	9 10 11 12	9 Theology. 10 New Testament. 11 Hebrew. 12 Hebrew.	9 New Testament. 10 Old Testament. 11 Elocution. 12 Hebrew.	9 Hebrew. 10 Old Testament. 11 New Testament. 12 Hebrew.	9 Hebrew. 10 Old Testament. 11 New Testament. 12 O. T. History.
MIDDLE CLASS.	3 4	3 Hebrew. 4 New Testament.	3 4	3 4	3 4
SENIOR CLASS.	9 10 11 12	9 Theology. 10 Elocution. 11 History. 12 Homiletics.	9 New Testament. 10 Old Testament. 11 History. 12 Homiletics.	9 History. 10 Elocution. 11 Homiletics. 12 History.	9 History. 10 Elocution. 11 Homiletics. 12 New Testament.
	3 4	3 Theology. 4 Old Testament.	3 4	3 4	3 4

REQUISITES FOR ADMISSION

Bachelors of Arts may be admitted to membership of the School upon presentation of diploma. Other applicants shall present evidence by examination or otherwise that they can meet the required standard. For further information application may be made to the Dean.

Persons desiring to enter at any stage of the course of study subsequent to its beginning shall present satisfactory evidence of work done up to that point, except those coming from other Theological Institutions, who may be admitted *ad eundem*.

In all cases, adequate testimonials as to character shall be presented.

Every student is required to present himself punctually at the opening of each term.

Upon his admission to the School each student shall subscribe his name to the following declaration, after which subscription he shall be considered a member of the School; to wit:

We, the subscribers, students in the Episcopal Theological School, do solemnly promise, with reliance upon divine grace, that we will, during our connection with this School, faithfully obey the laws thereof, and diligently prosecute all the studies and perform all the duties which, according to the rules of the Institution, may be required of us; and furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and, by every means within our proper sphere, promote the good reputation and best interests of the School.

TERMINATION OF CONNECTION

The Faculty shall have the power to terminate the connection of a student with the School for reasons which they may deem sufficient, but, upon so doing, shall report their action to the Trustees; and, in case of a student who is a Candidate for Orders, shall also communicate the same to the Ecclesiastical authority of the Diocese to which the Candidate belongs. In case of the withdrawal, without permission, of a student who is a Candidate for Orders, the Dean shall make known the fact to the same Ecclesiastical authority.

SPECIAL STUDENTS AND RESIDENT GRADUATES

Persons properly commended, who do not desire to take the complete curriculum, may be admitted to such studies as they shall select.

Graduates of this School, and of other Theological Institutions, may be admitted to residence for the purpose of study. In both cases, study must be pursued under the direction and approval of the Faculty, and compliance is required with all the rules binding upon students of the School. Such persons can also take courses in Harvard University, among the many there accessible, at moderate cost, without matriculation.

TERM TIME AND VACATIONS

The Annual Term opens on the last Wednesday in September, and closes on the third Wednesday in June. This last is Commencement Day, when there shall be Divine Worship, the conferring of diplomas and certificates, and such other exercises as the Faculty may appoint.

From the third Wednesday in June to the last Wednesday in September is Vacation.

Also, from the twenty-fourth of December, to the second of January, inclusive, shall be a Christmas Recess; and from the Thursday before Easter until the second Monday after Easter, inclusive, shall be an Easter Recess.

On days of special thanksgiving and fasting, appointed by the civil or by the ecclesiastical authorities, lectures and recitations are omitted.

EXAMINATIONS AND DIPLOMAS

In addition to such other examinations as may be required by the Faculty in their respective departments, there shall be at the end of each academic year examinations to be conducted by the Faculty, of all the several classes, upon the studies of the year.

At the conclusion of the full course of study, each student who shall have complied with all the rules and regulations of the School, and sustained all the required examinations in a satisfactory manner, shall receive a certificate to that effect, and shall be enrolled among the alumni of the School.

Any such student, who also shall have sustained a rank satisfactory to the Faculty, covering the studies of the whole course; or, in case of any one who shall have entered *ad eundem*, covering studies equivalent thereto, and who shall have presented a satisfactory thesis upon a subject approved by the Faculty, shall be entitled to a diploma conferring the degree of Bachelor of Divinity.

For the above thesis, two subjects, chosen from different departments of study, must be presented to the Faculty before November 1st, from which one will be selected. The thesis is to be handed in on the first day of the final examination of the Senior Class.

In both cases, the affirmative vote of the majority of the members of the Faculty shall be required, and both the certificate and diploma above mentioned shall be sealed with the corporate seal of the School, and signed by the President and Secretary of the Board of Trustees, and the Dean of the Faculty.

EXPENSES

Tuition is free. No rent is charged for rooms, and they are provided with the principal articles of furniture.

The necessary School expenses are

Board in Refectory at \$4.25 per week, about	. . . . .	\$155.00
Service and care of rooms in Lawrence Hall	. . . . .	35.00
Fuel and lights, about	. . . . .	35.00
Added furnishing, about	. . . . .	10.00
Books, about	. . . . .	<u>15.00</u>
		\$250.00

The last two items may of course be indefinitely increased.

Members of the School may avail themselves of the advantages of the Harvard Co-operative Association.

SCHOLARSHIPS AND OTHER AID

GEORGE ZABRISKIE GRAY MEMORIAL FUND

of fifteen thousand dollars. The income will be devoted eventually to Scholarships, but by permission of the donor it is to be used for the present towards defraying the general expenses of the School.

JAMES B. AND MARY DOW FUND

of six thousand dollars. The income is devoted to two Scholarships of one hundred and fifty dollars each.

PIERRE JAY PRIZE

of one hundred dollars offered by Miss Jay for best essay upon Missions. The Judges are the Rev. P. H. Steenstra, D.D., the Rev. F. B. Allen, and Mr. Horace E. Scudder.

Funds are also placed in the hands of the Dean to aid meritorious students.

Positions as lay readers and workers in connection with parishes, missions, Sunday schools, and charitable societies, offer opportunities for earning a partial support.

Some students devote a fraction of their time to private tutoring.

ADDITIONAL ITEMS

MISSION AND CHARITABLE WORK

The position of the School in the midst of the large population of Boston and Cambridge gives the students, by the devotion of a limited amount of time, opportunities for the study of charitable work and organizations, and experience in them and in many forms of city missionary interests.

The parochial relations and the engagements of the students on Sunday may not be entered into without the approval of the Dean or Faculty, previously obtained; and, when no other arrangement is sanctioned, the students are expected to attend the services held in the Chapel of the School.

THE ST. JOHN'S MISSIONARY SOCIETY

embracing both professors and students, having as its objects the awakening of missionary interest, consideration of missionary problems and the furtherance of the work, holds meetings for conference and discussion throughout the academic year.

ST. JOHN'S MEMORIAL CHAPEL

The students attend daily Morning and Evening Prayer at 8.30 A.M. and 5.30 P.M. On Sundays the

Services are at 10.30 A.M. and 4 P.M. Holy Communion is celebrated on the third Thursday and the first and third Sundays of the month.

In addition to the care which the Dean and Professors give to the spiritual life of the students, other clergymen give special addresses and sermons in Lent and at other times.

THE LIBRARY

Reed Hall, which contains the Library, is most conveniently placed, being approached from Lawrence Hall by the cloister. The alcoves and the reading room are open to the students from 9 A.M. until 10 P.M.

The Library of Harvard University is open to the use of the students.

THE READING ROOM OF LAWRENCE HALL

is supplied by an association of students with periodicals and papers.

BURNHAM HALL

The Refectory is on a co-operative basis, the management being in the hands of a committee composed of a member of the Faculty and three students. The price of board is \$4.25.

OCCASIONAL LECTURES AND ADDRESSES

on various subjects are given in the School by men who are authorities in the subjects upon which they speak. A list of those given last year will be found on pages 35 and 36.

RELATIONS TO HARVARD UNIVERSITY

Although there is no official connection between Harvard University and this School, yet the University generously offers to the School many of its privileges.

The students have the free use of the College Library which contains nearly 300,000 bound volumes. They are also given the privilege of attending many special courses of lectures and addresses.

When it does not interfere with their School work, they may also take one or more regular courses at the college and be entitled to all the privileges of the University.

PHYSICAL EXERCISE

Within two minutes' walk of the School, on the borders of Charles River, is the Cambridge Casino, containing lawn-tennis courts, concrete tennis court for winter, bowling-alleys, boat-house, and boats.

By a special arrangement with the Casino Directors, the students of this School are given the privileges of these grounds at an almost nominal cost.

SPECIAL SERVICES, LECTURES, AND CONFERENCES

Nov. 3. Missionary address by the Rev. F. R. Graves, of China.

Nov. 4. Missionary address by the Rt. Rev. Mahlon N. Gilbert, D.D.

Nov. 17. Missionary address by the Rt. Rev. John M. Kendrick, D.D.

Nov. 19. Matriculation Service, with address by the Rev. F. W. Tomkins.

Nov. 24. Missionary address by the Rt. Rev. Ethelbert Talbot, D.D.

Dec. 1. Address on Charity Organization by Mr. C. W. Birtwell, General Secretary of the Boston Children's Aid Society.

Dec. 2. Missionary address by the Rt. Rev. Abiel Leonard, D.D.

Dec. 10-11. Addresses by the Rev. W. S. Rainsford, D.D., on the Personal Life in the Ministry.

Jan. 19. Lecture by the Rev. J. W. Suter, on the Poetry of Eschatology.

Feb. 19, 26. Lectures by the Rev. P. W. Sprague, on Christian Socialism.

Feb. 9-10. Retreat of Alumni, conducted by the Rt. Rev. Thomas M. Clark, D.D.

Feb. 17. Lenten address by the Rev. Leighton Parks.
Feb. 24. Lenten address by the Rev. C. H. Perry.
March 3. Lenten address by the Rev. W. E. C. Smith.
March 10. Lenten address by the Rev. John S.
Lindsay, D.D.
March 17. Lenten address by the Rev. S. U. Shearman.
March 5. Address by the Rev. A. B. Nichols on
German University Life.

Several of the Missionary addresses were given by
invitation of the Students' Missionary Society.

COMMENCEMENT PREACHERS

- 1871. RT. REV. MANTON EASTBURN, D.D.
- 1872. REV. JOHN S. STONE, D.D.
- 1873. REV. ALEXANDER H. VINTON, D.D.
- 1875. REV. PHILLIPS BROOKS, D.D.
- 1876. REV. W. R. HUNTINGTON, D.D.
- 1877. REV. E. A. WASHBURN, D.D.
- 1878. RT. REV. F. D. HUNTINGTON, D.D.
- 1879. RT. REV. B. H. PADDOCK, D.D.
- 1880. REV. H. C. POTTER, D.D.
- 1881. REV. MORGAN DIX, D.D.
- 1882. REV. DAVID H. GREER, D.D.
- 1883. REV. FREDERIC COURTNEY, D.D.
- 1884. RT. REV. S. S. HARRIS, D.D.
- 1885. RT. REV. W. E. McLAREN, D.D.
- 1886. RT. REV. ALFRED LEE, D.D.
- 1887. REV. CHARLES H. HALL, D.D.
- 1888. RT. REV. N. S. RULISON, D.D.
- 1889. REV. PERCY BROWNE
- 1890. RT. REV. W. CROSWELL DOANE, D.D.
- 1891. RT. REV. THOMAS M. CLARK, D.D.

ALUMNI PREACHERS

- 1872. REV. JOHN GREGSON
- 1873. REV. ARTHUR LAWRENCE
- 1874. REV. C. H. BIXBY
- 1875. REV. J. G. BACCHUS
- 1876. REV. T. S. TYNG
- 1877. REV. I. W. BEARD
- 1878. REV. E. L. STODDARD
- 1879. REV. J. H. LEE
- 1880. REV. WILLIAM LAWRENCE
- 1881. REV. E. P. MILLER
- 1882. REV. C. M. NICHOLSON
- 1883. REV. L. W. SALTONSTALL
- 1884. REV. HAROLD ARROWSMITH
- 1885. REV. AUGUSTINE H. AMORY
- 1886. REV. HENRY BASSETT
- 1887. REV. REUBEN KIDNER
- 1888. REV. R. W. KENYON
- 1889. REV. A. B. CARVER
- 1890. REV. HOWARD F. HILL
- 1891. REV. J. T. ROSE

ALUMNI LECTURERS

- 1878. REV. ARTHUR LAWRENCE
- 1879. REV. EDWARD L. STODDARD
- 1880. REV. CHARLES R. BAKER
- 1881. REV. J. G. BACCHUS
- 1883. REV. LORENZO G. STEVENS
- 1884. REV. E. P. MILLER
- 1885. REV. STEWART MEANS
- 1887. REV. ITHAMAR W. BEARD
- 1888. REV. HAROLD ARROWSMITH
- 1889. REV. REUBEN KIDNER
- 1890. REV. AUGUSTINE H. AMORY
- 1891. REV. H. H. SMYTHE

THE ASSOCIATE ALUMNI

PRESIDENT

REV. I. W. BEARD

VICE-PRESIDENT

REV. STEWART MEANS

SECRETARY AND TREASURER

REV. JOHN W. SUTER

HISTORIOGRAPHER AND NECROLOGIST

REV. PROF. H. S. NASH.

PREACHER FOR 1891

REV. W. L. ROBBINS

SUBSTITUTE

REV. C. P. MILLS

EXECUTIVE COMMITTEE

THE PRESIDENT

THE SECRETARY

REV. SAMUEL HODGKISS

REV. W. E. C. SMITH

AND

REV. J. B. DIMAN

The Annual Meeting takes place on the day before Commencement

ALUMNI AND GRADUATES

1868

WILLIAM WALLACE SYLVESTER, M.A., B.D.

Rector of the Memorial Church of the Advocate, Philadelphia, Pa.

1869

LEVI BOYER, B.A., B.D.

ARTHUR LAWRENCE, M.A., B.D.

Rector of St. Paul's Church, Stockbridge, Mass.

JAMES HATTRICK LEE, M.A., B.D.

Teacher, Rochester, N. Y.

1870

NO GRADUATING CLASS

1871

JOHN GREGSON, M.A., B.D.

Rector of St. John's Church, Wilkinsonville, Mass.

EDWARD LOTHROP STODDARD, B.D., PH.D.

Rector of St. John's Church, Jersey City, N. J.

1872

CHARLES RICHARD BAKER, B.D.

Rector of the Church of the Messiah, Brooklyn, N. Y.

CHARLES HENDRICK BIXBY, M.A., B.D.

Rector of St. Paul's Church, Hyde Park, Ill.

ELEUTHEROS JAY COOKE, B.A., B.D.

Rector of St. John's Church, Clinton, Iowa.

JOSEPH JENKS, B.D.

North Middleborough, Mass.

CHARLES STANLEY LESTER, B.D.

Rector of St. Paul's Church, Milwaukee, Wis.

JAMES McBRIDE STERRETT, M.A., B.D., D.D.

Professor of Ethics and Apologetics, Seabury Divinity School.

1873

JOHN GREENWOOD BACCHUS, B.A., B.D., D.D.

Rector of the Church of the Reformation, Brooklyn, N. Y.

ITHAMAR W. BEARD, B.A., B.D.

Rector of St. Thomas' Church, Dover, N. H.

LOUIS DECORMIS, B.A., B.D.

Rector of All Saints' Church, Great Neck, L.I.

BRYAN BERNARD KILLIKELLY, B.D.

¶ 1887

1874

JOHN LONDON, B.D.

Rector of St. Peter's Church, Butler, Pa.

EVERARD PATTERSON MILLER, B.A., B.D.

Rector of St. Peter's Church, Perth Amboy, N. J.

BENJAMIN FRANKLIN NEWTON, B.A., B.D.

Rector of the Church of the Good Shepherd, St. Louis, Mo.

LORENZO GORHAM STEVENS, B.A., B.D.

Rector of St. Luke's Church, Portland (St. John), N. B.

THEODOSIUS STEVENS TYNG, B.A., B.D.

Missionary, Osaka, Japan.

1875

WILLIAM ROBERT HOOPER, B.A., B.D.

¶ 1884

WILLIAM LAWRENCE, B.A., B.D., S.T.D.

Dean, Episcopal Theological School.

CHARLES McILVAINE NICHOLSON, B.A., B.D.

¶ 1885

JOSEPH HUDSON YOUNG, B.D.

In charge of Church of the Ascension, Brooklyn, N. Y.

43

1876

THOMAS JONES MACKAY, B.A., B.D.

Rector of All Saints' Church, Omaha, Neb.

STEWART MEANS, M.A., B.D.

Rector of St. John's Church, New Haven, Conn.

JOHN DOUGLAS McCONKEY, M.A., B.D.

Rector of the Church of the Nativity, Lewiston, Idaho.

CYRUS OLNEY TILLOTSON, B.A., B.D.

Rector of Calvary Church, Santa Cruz, Cal.

1877

WALTER BAKER, B.A., B.D., D.D.

Assistant, Trinity Church, Covington, Ky.

ALEXANDER BURTON CARVER, B.D.

Rector of St. John's Church, Yonkers, N. Y.

EDWIN WALTER GOULD, M.A., B.D.

1887

HENRY HARRISON HAYNES, M.A., B.D.

Cambridge, Mass.

GEORGE ENDICOTT OSGOOD, B.D.

Rector of Grace Church, North Attleborough, Mass.

JOHN TAYLOR ROSE, B.D.

Rector of St. Paul's Church, Cazenovia, N. Y.

LINDALL WINTHROP SALTONSTALL, B.D.

Rector of Christ Church, Hartford, Conn.

JOHN CORNELL WELWOOD, M.A., B.D.

Rector of St. Paul's Church, Holyoke, Mass.

1878

ARTHUR HENRY BARRINGTON, B.A., B.D.

Rector of Christ Church, Janesville, Wis.

REUBEN KIDNER, B.A., B.D.

Assistant Minister of Trinity Parish, and
Minister of St. Andrew's Church, Boston.

1879

HAROLD ARROWSMITH, M.A., B.D.
Rector of Trinity Church, Bergen Point, N. J.

HOWARD FREMONT HILL, B.D., PH.D., D.D.
Concord, N. H.

JOHN NELSON JONES, B.D.
Rector of Grace Church, Lebanon, Ohio.

PRIMITIVO ABEL RODRIGUEZ, B.A., B.D.
Professor, Vanderbilt University, Tenn.

1880

AUGUSTINE HEARD AMORY, B.A., B.D.
Rector of Grace Church, Lawrence, Mass.

DAVID JACOB AYERS, B.D.
Rector of Trinity Church, Haverhill, Mass.

FRANK HAGAR BIGELOW, M.A., B.D.
Assistant, St. John's Church, Washington, D. C.

WILLIAM HARRY BURBANK, B.A., B.D.
Rector of St. Paul's Church, Brunswick, Me.

EDWARD SILVAIN CROSS, B.D.
Missionary of Silver City and Deming, New Mexico.

JAMES WARD GILMAN, M.A., B.D.
Missionary at Emmanuel, Holy Innocents',
and St. Stephen's, Racine, Wis.

GEORGE ARTHUR HOLBROOK, M.A., B.D.
Rector of St. Barnabas' Church, Troy, N. Y.

PAUL STERLING, M.A., B.D.
Rector of Trinity Church, Melrose, Mass.

JAMES SAMUEL STONE, B.D., D.D.
Rector of Grace Church, Philadelphia, Pa.

EDMUND RATCLIFFE WOODMAN, B.D.
Missionary, Tokio, Japan.

FINISHED A PARTIAL COURSE OF STUDY

THOMAS WHITE NICKERSON
Rector of Christ Church, Rochdale, Mass.

1881

HERBERT LEWIS ASHBY ALMON, B.D.

Rector, of Christ Church, Aylmer, P. Q., Canada.

ARTHUR WELLESLEY CHAPMAN, B.D.

Vicar of Cashel, Co. Longford, Ireland.

ARTHUR MARCH CLARK, B.D.**FREDERICK CHARLES COWPER, B.D.**

Rector of St. James' Church, Amesbury, Mass.

SAMUEL HODGKISS, B.D.Rector of Church of the Ascension,
East Cambridge, Mass.**WILLIAMS HOWLAND, M.A., B.D.**

Rector of St. John's Church, Passaic, N. J.

RALPH WOOD KENYON, M.A., B.D.

Assistant, St. Ann's Church, Brooklyn, N. Y.

HENRY SYLVESTER NASH, B.A., B.D.

Professor in the Episcopal Theological School.

HENRY HERBERT SMYTHE, B.A., B.D.

Rector of St. Barnabas' Church, Falmouth, Mass.

ALFRED FOSTER WASHBURN, B.A., B.D.

Minister of the Church of the Redeemer, Boston, Mass.

PERCY CLINTON WEBBER, M.A., B.D.

Archdeacon of Diocese of Milwaukee.

After this class, the present rule as to conferring the degree of Bachelor of Divinity went into effect.

1882

CHARLES MORRIS ADDISON, B.D.
Rector of Christ Church, Fitchburg, Mass.

JULIUS WALTER ATWOOD, M.A., B.D.
Rector of St. James' Church, Providence, R. I.

ISAAC TOMLINSON BAGNALL
In temporary charge, St. Peter's Church, Beverly, Mass.

HENRY BASSETT, B.D.
Rector of the Church of the Epiphany, Providence, R. I.

JAMES BUCHANAN DRYSDALE, B.D.

CHARLES WALTER KILGORE MORRILL

SAMUEL SNELLING, B.A., B.D.
Rector of St. Thomas' Church, Whitemarsh, Pa.

CHARLES LUKE WELLS, B.A., B.D.
Professor, Seabury Divinity School.

FINISHED PARTIAL COURSE OF STUDY

MONTGOMERY MOORE GOODWIN, B.A.
Rector of St. John's Church, Decatur, Ill.

FREDERIC SANDEMAN DE MATTOS
Rector of Emmanuel Church, Denver, Col.

1883

CHARLES HENRY BAGGS
Rector of St. John's Church, Naperville, Ill.

FRANK WOODS BAKER, B.A., B.D.
Rector of St. Paul's Church, Cincinnati, Ohio.

ERNEST HOMER MARIETT, B.D.
Rector of Emmanuel Church, Little Falls, N. Y.

1884

SHERRARD BILLINGS, B.A., B.D.

Master, Groton School, Mass.

THOMAS ALEXANDER HYDE, B.A., B.D.

Cambridge, Mass.

WILLIAM HYDE, B.A., B.D.

Rector of Trinity Church, Weymouth, Mass.

HENRY MANCHESTER LADD, M.A., B.D.

Rector of the Church of the Holy Communion, Norwood, N. J.

ROBERT BENJAMIN PARKER, B.A., B.D.

Rector of Ascension Church, Ipswich, Mass.

ENDICOTT PEABODY, LL.B., B.D.

Head Master, Groton School, Mass.

WILFORD LASH ROBBINS, M.A., B.D. (1888)

Dean of the Cathedral of All Saints, Albany, N. Y.

LANGDON LAURISTON WARD, B.A., B.D.

Winchester, Mass.

FINISHED A PARTIAL COURSE OF STUDY

ALFRED BULL NICHOLS, B.A.Instructor in Harvard University, and
Rector of the Church of the Redeemer, Lexington, Mass.**HENRY WILLIAM WINKLEY, B.A.**

Rector of Trinity Church, Saco, Me.

1885

WILLIAM SHEAFE CHASE, M.A., B.D.

Rector of St. James' Church, Woonsocket, R. I.

MAXIMILIAN LINDSAY KELLNER, M.A., B.D. (1886)

Professor in the Episcopal Theological School.

CARLTON PUTNAM MILLS, B.A., B.D.

Rector of St. Luke's Church, Kalamazoo, Mich.

ROLAND COTTON SMITH, B.A., B.D.

Assistant, Trinity Church, Boston, Mass.

GEORGE ALEXANDER STRONG, M.A., B.D.

Rector of St. Paul's Church, Brockton, Mass.

JOHN WALLACE SUTER, B.A., B.D.

Rector of the Church of the Epiphany, Winchester, Mass.

HENRY WOOD, B.A., B.D.

Rector of St. John's Church, Lawrence, Mass.

FINISHED A PARTIAL COURSE OF STUDY**WILLIAM WILFRED CAMPBELL.**

Southampton, Ont.

1886

DANIEL DULANY ADDISON, B.A., B.D.
Rector of St. Peter's Church, Beverly, Mass.

DEAN RICHMOND BABBITT, LL.B., B.D.
Rector of St. John's Church, Saginaw, Wis.

JAMES VALENTINE CHALMERS, B.A., B.D.
Assistant, Grace Church, New York, N. Y.

PERCY STICKNEY GRANT, M.A., B.D.
St. Mark's Mission, Fall River, Mass.

WILLIAM EDGAR NIES, M.A., B.D.
Assistant, Church of the Good Shepherd, Brooklyn, N. Y.

EDMUND SWETT ROUSMANIERE, B.A., B.D.
Rector of Grace Church, New Bedford, Mass.

WALTER EDWARD CLIFTON SMITH, M.A., B.D.
Minister of Chapel of the Ascension, Boston, Mass.

HARRY WILLARD RAYMOND STAFFORD, B.D.
Rector of Grace Church, Bath, Maine.

GUSTAVUS TUCKERMAN, B.A., B.D. (1889)
Assistant at Cathedral, and Minister of St. Stephen's, St. Louis, Mo.

JAMES PORTER WARE, B.LITT., B.D.
Rector of St. Peter's Church, Plymouth, Pa.

FREDERICK WILLIAM WEBBER, M.A., B.D.
Assistant, Winnepeg, Manitoba.

WILLIAM HALL WILLIAMS, B.A., B.D.
Rector of St. Paul's Church, Newton Highlands, Mass.

1887

JOSEPH CULLEN AYER, B.D.

Berlin, Germany.

WALTER DOWNES HUMPHREY

Rector of Grace Church, Hamden, Conn.

JOHN FRANCIS NICHOLS

Rector of Christ Church, Watertown, Conn.

FINISHED A PARTIAL COURSE OF STUDY

DANIEL ROLLINS

Assistant, St. Martin's Church, New Bedford, Mass.

1888

EDWARD ERNEST ATKINSON, M.A., B.D.

WILLIAM TUFTS CROCKER, M.A., B.D.

Minister of St. Mary's Church for Sailors, East Boston, Mass.

JOHN BYRON DIMAN, B.A., B.D.

Minister of Berkeley Chapel, Middletown, R. I.

WATERS DEWEES ROBERTS, B.A., B.D.

Assistant, Trinity Church, Boston, Mass.

FINISHED A PARTIAL COURSE OF STUDY

JOHAN GOTTFRIED HAMMARSKOLD, S.M. Cand.

Assistant, St. Bartholomew's Church, New York, N. Y.

ROBERT WETMORE PLANT

Rector of St. John's Church, East Boston, Mass.

1889

LLOYD MORTON BLODGETT, B.A., B.D.*Assistant, Church of the Holy Spirit, Nice, France.***EDWARD STAPLES DROWN, B.A., B.D.***Instructor, Episcopal Theological School, Cambridge, Mass.***FRANK ELMER EDWARDS, B.A.***Head Master, Madison, N. J.***ROBERT AFTON HOLLAND, B.A., B.D.***Assistant, St. Andrew's Church, Ann Arbor, Mich.***CHARLES HALL PERRY, B.A., B.D.***Rector of St. Peter's Church, Cambridge, Mass.***ARTHUR ROGERS, B.A., B.D.***Rector of St. George's Church, Central Falls, R. I.***WILLIAM GREENOUGH THAYER, B.A., B.D.***Master at Groton School, and
Minister of St. Andrews, Ayer, Mass.*

1890

ARTHUR MORGAN AUCOCK, B.A., B.D.

Assistant, All Saints' Memorial Church, Providence, R. I.

ALDEN LEWIS BENNETT, M.A., B.D.

Rector of Church of the Ascension, Waltham, Mass.

WALTER RUSSELL BREED, B.S.

Rector of Trinity Church, Concord, Mass.

CHARLES ALBERT HENSEL, B.D.

Assistant, Christ Church, Hartford, Conn.

GEORGE DOWNING SPARKS, B.A., B.D.

City Missionary, New York, N. Y.

IRVING SPENCER, B.D.

Assistant, St. James' Church, Chicago, Ill.

WILSON WATERS, M.A., B.D.

Assistant, St. Anne's Church, Lowell, Mass.

1891

ERNEST MILNOR BENEDICT, B.A., B.D.

Assistant, Church of the Advent, Walnut Hills, Cincinnati, O.

JESSE KETCHUM BRENNAN, B.D.

Rector of Calvary Church, St. Louis, Mo.

JOHN FRANKLIN CARTER, B.A., B.D.

Assistant, St. George's Church, New York, N. Y.

RUFUS SHACKFORD CHASE, B.D.

Rector of St. Michael's Church, North Yakima, Wash.

EDWARD MACOMB DUFF, B.A., B.D.

Master at Belmont School, Belmont, Mass.

WILLIAM EDWARD HAYES, B.A., B.D.

Assistant, Christ Church, Springfield, Mass.

JOSEPH HUTCHESON, B.A., B.D.

Assistant, St. John's Church, Providence, R. I.

WILLIAM HENRY JONES, B.A., B.D.

Assistant, Emmanuel Church, Boston, Mass.

HERMAN PAGE, B.A., B.D.

Rector of Holy Trinity Church, Wallace, Idaho.

RICHARD LAPTHORN SLOGGETT, B.D.

Rector of Trinity Church, St. Stephens, N. B.

JOSEPH ALEXANDER VANCE, B.A., B.D.

Pittsburg, Pa.



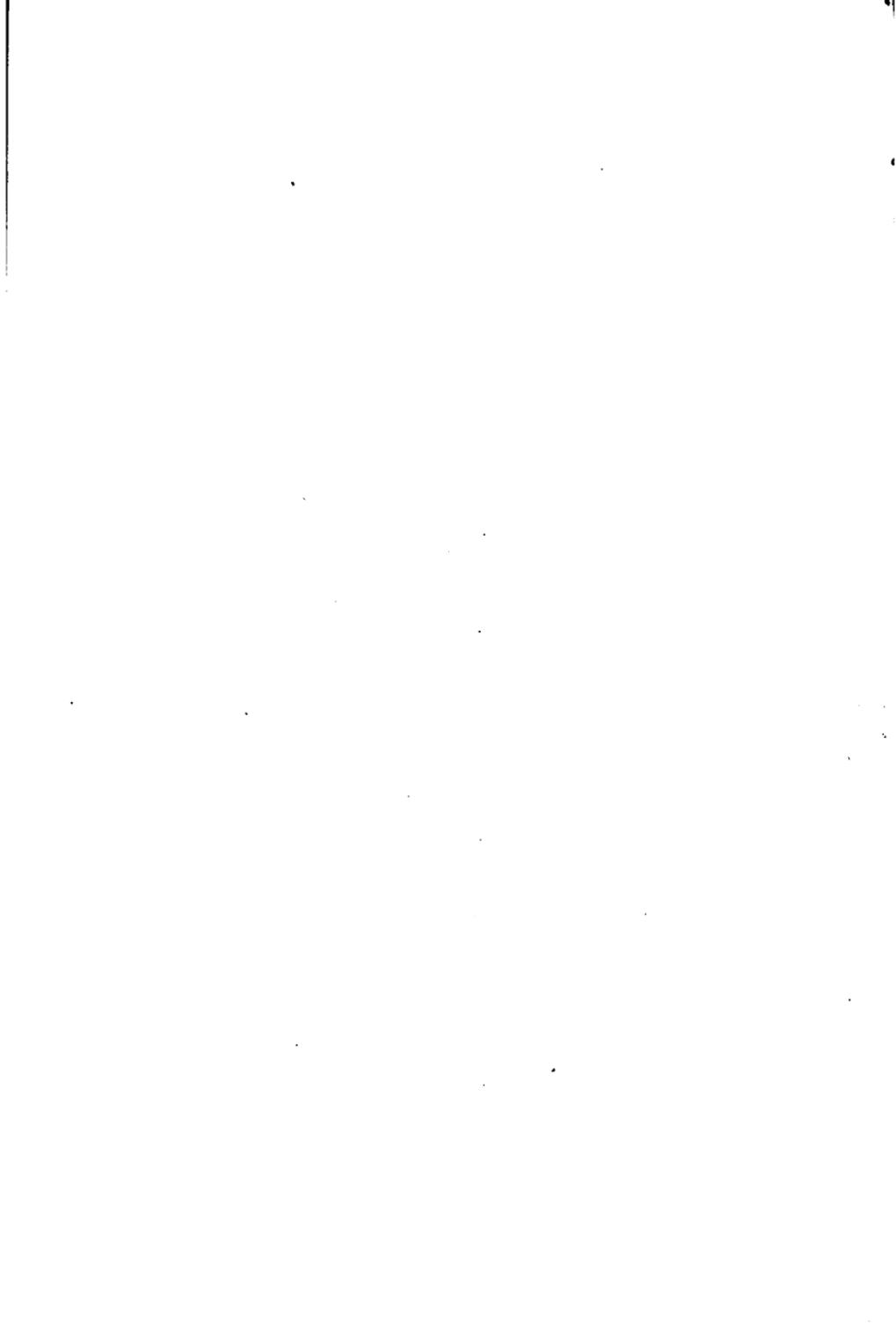
REPORT OF THE FACULTY

TO THE

BOARD OF TRUSTEES

FOR THE ACADEMIC YEAR ENDING JUNE 17

1891



TO THE BOARD OF TRUSTEES OF
THE EPISCOPAL THEOLOGICAL SCHOOL.

GENTLEMEN: In presenting this our report for the academic year ending June 17, 1891, we would first place on record our sincere sense of the loss sustained by the School, and by us personally, in the death of Bishop Paddock. As our Bishop, he was always sympathetic, just and faithful; as President, *ex officio*, of the Board of Visitors, he took an increasing interest in the welfare of the School, and on our Commencement Day, and at many other less formal visits and conferences, he expressed his sympathy with our work by his presence and warm words of encouragement. He made himself a friend to each of us; and the example of his unassuming, faithful, useful and noble life, was a constant benediction to the students and the clergy of his diocese.

In the election of the Rev. Dr. Phillips Brooks, we shall have for our Bishop one who has been a strong friend and supporter of the School, and one whose interest and encouragement, during the past seven years as a visitor, give us the confident assurance of his increasing helpfulness as President of the Board of Visitors.

The past academic year has been most gratifying in its work and its results.

The School, which has gained steadily in strength since its foundation, twenty-four years ago, is now reaping some of the reward of the labor and sacrifice of its founders, teachers and alumni. This year has been marked by a larger number of students and of dioceses represented, a larger number of men matriculating, and a higher standard of work than ever before.

The roll of students has numbered forty-seven, from sixteen dioceses. Of this number, thirty-two were college graduates, twelve had received a partial collegiate or theological education, and only three who came from business and other callings, had never entered college.

Of the twenty who were matriculated, five came from other theological schools. Although this is an unusually large number, yet each year we receive men from other seminaries, and it has been gratifying evidence of the satisfaction of the students in this school that, during its history, sixty men have come to this place from other seminaries, while only four have ever left us to study elsewhere in this country. Eleven men will be graduated to-day. They scatter to nine different dioceses to take up their work; a larger proportion than usual entering distinctly missionary fields.

That young men of education, vigor and earnestness, are wanted in the Church, is seen from the fact that four or five times as many calls, some of them to positions of exceptional usefulness and opportunity, came for the

graduates as there are men in the class. The increasing number of letters, coming from all parts of the country, asking for our graduates, is one of the most hopeful features of our work. It assures us that our alumni are gaining a reputation for those qualities which go to make a useful ministry in the Church.

The maturity of our students in character and education enables us to cultivate and enjoy one feature of the School which the men from other seminaries speak of as unique; that is, the spirit of comradeship and common sympathy existing between the members of the Faculty and the students. While we are their teachers, and are recognized as such, we are also their fellow students, their friends, and their daily companions, outside as well as within the class-room. All the professors live either in the School enclosure or within one hundred yards of the buildings. We are thus hourly crossing each other's paths, meeting in informal talk, conversing in each other's rooms, and gaining from each other's experience, the teacher from the student as well as the student from the teacher.

Of course this all implies that the students are treated as men, without petty discipline or restraint, trusted with large freedom of thought, reading and action. Living thus in mutual confidence, every member of the School enters into the daily routine of worship and study with earnestness and enthusiasm.

With the passage of years, we are more and more convinced of the wisdom of the founders in placing this School in Cambridge and in close proximity to Harvard University.

To be sure, our position lays us open to the misunderstanding, on the part of some persons, that we are subject to Unitarian influences. But our trust in the dogma of the Trinity is so complete that we feel sure of its power, not only to recommend itself as a sacred and venerable tradition, but to demonstrate its perfect congeniality with reverent reason. In this confidence, we approach the study of Christian doctrine with freedom and fearlessness. If we must believe in order to understand, we must also understand in order to believe. And while we feel under deep obligations to the University, with its invigorating and inspiring mental atmosphere, we are convinced that nowhere else can the doctrine of the Trinity so well manifest its vitality and fearlessness as here in the face of close and continuous criticism. The Orthodox Church in her heroic age was not wont to seek the quiet of the country or the cities where unquestioning tradition reigned, but the world's intellectual centres where, in the dust and heat of a real struggle, real victories could be won.

It is a source of gratification to us that our opinion is confirmed by one who is so amply able to speak as Bishop Doane who, in his Convention Address of 1890, thus records his impressions of a visit to this school at its last Commencement. "June 18th. I preached the

sermon at the graduation of the class from the Episcopal Theological School in Cambridge. There were two days of great enjoyment here; of the gracious hospitality of the Dean; of a most pleasant impression of the work done in the School, and of great satisfaction in the wisdom and courage of those who planted under the shadow of this great University, an institution of sound religious teaching according to the Creeds of the Catholic Church. Nothing, it seems to me, can be wiser, than in a place like Cambridge, where the spirit of investigation and inquiry is carried out in the most thorough way into everything to show how the Church courts just this most radical examination of all that she holds in trust for God. The buildings are very delightful, and the whole property, nestled among the older buildings, and the still older trees, is a beautiful memorial of the faith and liberality of the men who founded the School; and to those of us who knew and loved Dean Gray, it is most gratifying to feel that his best memorial is here, and that his work has been handed down to such wise and able hands."

Laymen of wealth and intelligence have asked us why theological students should need scholarships and aid, and why they should be put to less expense in divinity schools than in other colleges and professional schools. There is, we think, a vague impression abroad that students for the ministry are endangered by an eagerness on the part of theological schools and educational societies to offer financial aid.

In view of this feeling, it seems only right that, without taking up the subject in its wider relations, we should state a few results of our own experience. Institutions of higher learning, and the students within their walls, have never been self-supporting, or on what might be called a business basis; even the richer students have never been called upon to pay for all they receive. The income from large foundations given by charitable persons, or by the State, has been the financial basis. Besides this, supplementary aid and scholarships for individual students have been freely offered. Harvard University, for instance, charitably gives to its students, even though they be sons of rich men, the benefit of the income on several millions of property; and in addition to this the college takes pride in distributing between fifty and sixty thousand dollars annually to poor, deserving students, a large part of which sum goes immediately back to the treasury in the payment of term bills. The University is offering, to-day, to young men studying for the ministry of our Church, larger and more numerous scholarships than this School is able to give. All other higher institutions of learning in this country offer aid in some form. The question, then, is not whether students shall be required to pay for their education entirely, but what proportion is it wise that they should gratuitously receive, and how can it most wisely be given?

In connection with this, another point rises for consideration. It is, we believe, a fact, though not easy of proof, that young men entering the ministry are not from

as wealthy homes as those entering the law, medicine or other learned callings. And although the Church has, in all ages, drawn a large proportion of her strongest ministers from the ranks of the humble, yet the undue proportion of any one class is a condition to be deplored.

For an improvement in this respect, we must look, not first to our divinity schools, which receive what the Church sends, but to the homes of the wealthy, to parents of independent means, to our social standards and to the pastors of the richer congregations. We cannot but think that there are many young men of education and independent circumstances who need only the encouragement of the parent or pastor to bring them to the work of the ministry.

But, accepting the fact that students for the ministry at present do not, as a rule, have independent means, the practical question is, how far, and in what way, can they best be aided without loss of self-respect or deterioration of character?

The answer is, largely, a personal one: that is, as the men vary in character, the methods of aid and amount should vary. And we hold that, as we are in daily personal contact with the men, we, in the name of the School, are better able to aid wisely than any society or other means. Without entering into detail, then, it may be enough to state these few facts from our experience.

1. That as we will not have in the School men of poor scholarship, doubtful character, or of an indifferent spirit, such men are not subjects of aid with us.
2. That our students uniformly prefer earning their support to receiving it in scholarships or other aid; that a large proportion of them have already earned their way in business, teaching or other work, to the entrance of the School, and have thus shown a spirit worthy of encouragement, and that of those who received aid from us this year, all were at the same time earning something, usually by Sunday work, as lay readers, and in mission stations. It must be borne in mind, however, that though the earning of money in this way gives the student the satisfaction of self-support, and, at the same time, affords him experience in mission work, it is also, without close care, liable to interfere with his studies, and to cut him off from doing such voluntary missionary work as a young layman ought to undertake without payment.
3. That such moderate financial aid as we have been able to give our students, so far from weakening their self-respect, has stimulated them to better work and an even more faithful ministry out of gratitude for what has been done for them. Such young men are determined to enter the ministry even if they have to leave the School for several years to earn money, but it is a question whether it is not true economy on the part of the Church, by providing scholarships, to save the best years of a man's life for the ministry, rather than to lose

them in merely earning enough to pay for his education.

4. Of the students who were this year promised certain sums in case they should need it, two-thirds by economy, and without any suggestion on our part, voluntarily relinquished a part of the amount promised them, although they knew that the money was at their call.

In view of these facts, we feel that we are justified in asking for scholarships and aid, especially as in the short history of the School, these funds have been very small. In fact, this is the first year that foundation scholarships have been given.

And we would add that, when our scholarships reach the point attained by older and richer institutions, we shall advise the trustees to charge tuition fees, a position as yet taken, we believe, by no divinity school in the country, except that of Harvard University, which has large scholarship funds.

The changes in the curriculum made last year by which the students are enabled to concentrate their study and enthusiasm upon a few subjects at a time have been very acceptable to the Faculty and students.

This year we inaugurate an elective study, by which a junior, after he has gained a certain knowledge of Hebrew, may choose whether he will take advanced Hebrew or devote the equivalent time to some other elected study.

This change, which is made in behalf of the more

enthusiastic study of Hebrew by those who are fitted for it, enables those who have gained a good knowledge of it, but who have little taste or adaptability for the language, to devote themselves to studies in which they may do more useful and effective work.

This elective, although of slight importance in itself, is of moment, as looking towards a gradual development of elective studies. In a theological school such a development is of course limited in its scope. There are certain fundamental studies in which all students must be thoroughly grounded. At the same time, the increasing lines of theological, biblical and historic study, the variety of method, together with the social and other problems which press upon the ministry of to-day, will call for a variety of courses adapted to various minds and lines of future ministerial work. And it becomes the duty and privilege of the schools to meet these demands. Such advancement requires, however, a larger Faculty than the School can afford at present.

The improvements which were made in the buildings the past year have met our best expectations.

The Gray Memorial Room, with its rich oak finish and its Luca della Robbia reliefs, gives us a beautiful and ample robing-room, as well as a place for the meetings of the Faculty, and for various conferences connected with the School and with the congregation of St. John's Memorial Chapel.

Within the Chapel the transfer of the organ from the

gallery to the transept, the creation of a choir by the substitution of stalls for pews, has not only enhanced the beauty of the interior and given it a more scholastic appearance, but has aided in the antiphonal singing of the students, and added to the beauty and dignity of our daily prayers. A bronze tablet in memory of Dean Gray has been placed upon the south wall of the chancel by a few of his friends and patrons of the School.

The addition to Burnham Hall, made by the family of the late John A. Burnham, has enabled the Refectory Committee, which is composed of the Dean and three students, to take a certain number of Harvard students to board in addition to our own men, thereby so increasing the receipts that for the first time in its history the Refectory has been self-supporting. The board has been most satisfactory to our men, and the hall has become so popular with Harvard students that the committee has already a larger waiting list for next year than can be accommodated.

The increase in the number of our students in the past few years has pressed the question of another dormitory upon us. When Lawrence Hall was completed in 1880 so as to hold forty students, there was no expectation of the School exceeding or even reaching that number. Two years ago the few Harvard students who occupied the rooms not needed for our men were pressed out. Last year, the pressure drove a few of our students to the necessity of chumming in single rooms.

This coming year the number of applicants for admission will make demands upon the rooms which they cannot meet. That this increase in numbers has been accompanied, not by the lowering, but by the raising of the standard of scholarship and work, warns us that the Church looks to us for a high standard of theological education. We must, therefore, be prepared to meet and accommodate the men as they come.

Theological students occupy their rooms for study much more than law or medical students who work in the library or laboratory. Each student for his best work, therefore, needs the privacy and quiet of a room without a room-mate. That they should live in the School buildings is of great advantage in creating the unity of interest and common sympathy which, as we have said above, is such a valuable feature of this School.

As long, however, as our needs are so great in other departments, it seems hardly the time to suggest a new dormitory, and yet such a building is needed.

By the will of Mrs. Sarah E. Lawrence, who died on the twenty-seventh day of May last, the School receives a legacy of twenty thousand dollars. The income of this fund will be devoted to the general expenses of the School. And yet, while the Seminary is grateful for this gift, it is due to the memory of Mrs. Lawrence, as well as to the School, to say that the annual income of the fund will not nearly reach the sum which Mrs. Lawrence has, for a number of years, given annually to the School and the aid of students.